

CHRISTIAN SECRETARY.

NORMAND BURR, EDITOR AND PROPRIETOR.

"WHAT THOU SEEKST, WRITE, AND SEND UNTO THE CHURCHES."

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For the Christian Secretary.

Change of the Sabbath.

MR. EDITOR:—The following outline of a sermon, on the change of the Sabbath from the seventh to the first day of the week, was read before the last minister's meeting of the Asford Association, and is by request of the brethren forwarded for insertion in your paper.

Text, Rev. 1: 10. "I was in the Spirit on the Lord's day."

The question is sometimes asked, Why do so large a part of the Christian world observe the first day of the week as the Sabbath, when the seventh was the day originally appointed for that purpose? This enquiry, proposed as it is with seriousness and candor, deserves an equally serious and candid answer. This it will be the object of this discourse to furnish.

It may assist us to a correct understanding of the subject, to remark, that the Sabbath evidently consists of two parts; first, The Sabbath, or sacred rest itself; second, The day on which the Sabbath is to be held.

The Sabbath itself is plainly a moral precept, having its origin in man's physical and spiritual necessities, and being intended to regulate his moral conduct. It was necessary for man in Eden, as is evident from his institution before his fall, and is much more necessary for him as a fallen and guilty being. But the particular way on which it is to be held, is of the nature of a positive precept, which, previous to its being commanded by Jehovah, was a matter of comparative indifference, and which might, consequently, be altered by the same authority, without infringing upon any moral principle. This distinction between the Sabbath and the day of its observance, is evidently made in the account of its institution in the decalogue, Exodus 20: 11. Here it is said, "the Lord rested the seventh day," but "the Lord blessed the Sabbath day."

It was not blessed as the seventh day, or as though there was any sacredness naturally belonging to that day, any more than the sixth, or third, or any other day, but because it was the Sabbath, or the day on which he rested, and hallowed for the observance of man. The essence of the command then being that a seventh portion of man's time be observed, the law itself might be perpetuated though the day be changed. But it is of special importance to remember, that a positive precept is binding upon those to whom it is given until abrogated or changed by the Lawgiver, and that, consequently, none but God himself, who at first appointed the seventh day, has power to alter it to the first, or any other day. That he has indicated his will that the first, instead of the last day of the week should be the Sabbath under the Christian dispensation, will, we think, be apparent from the following considerations.

1st. We should naturally be led to think that the day on which the Sabbath would be observed under the gospel dispensation would be a different one to that at first appointed.

The object of God in its appointment at first was to commemorate his own glory in the work of creation. This was his design because creation was a most glorious work. But glorious as is the work of creation, the work of redemption is, in some respects, a more glorious one. In it there is a far more striking and glorious exhibition of God that creation furnishes. It is worthy of notice, though not mentioned by way of argument, that when the Psalmist refers to the creation of the starry heavens, he speaks of them as the work of God's fingers; but when the Almighty Saviour, in the evangelical prophet, speaks of himself as performing the great work of redemption, his language is, "mine own arm brought salvation!" It is eminently by the Church is made known to angels the manifold wisdom of God. Eph. 3: 9-11. The old creation is constantly tending to decay, and is destined to pass away, but the new creation is destined to grow more resplendent and glorious throughout eternal ages. As we might expect, we find as a matter of fact, that since the resurrection of Christ, redemption, not to the exclusion of, but in preference to creation, has been publicly and solemnly commemorated by nearly the whole of the religious world, it has formed the interesting and glorious theme of evangelical preaching, and the matter for devout and holy gratitude, praise and supplication; and to such commemoration God has vouchsafed his special and most abundant blessing.

2d. It is plainly predicted in Psalm 118th, that the day on which Christ rose from the

dead, would be the Sabbath under the gospel dispensation.

Whatever reference this psalm had to David and his victories, it doubtless had a more important reference to David's Lord, and his glorious victories over sin death and hell, when he rose from the dead as a mighty conqueror, "spoiling principalities and powers, and making a show of them openly." Verses 22, 23, are quoted six times in the New Testament, and expressly applied to Christ; verse 26 is applied to him by the multitudes who accompanied Him in His triumphal entrance into Jerusalem, and by Christ to himself in Matt. 23: 39. Even many of the Jewish Rabbies acknowledge this Psalm to be a prediction of the Messiah. The Jewish builders as declared in verse 22, rejected him with disdain, but when he rose from the dead on the third day, he became "the head of the corner;" he was declared the "Son of God with power," and rising for the justification of his people, it is evident that the Eternal Father had accepted his person and his works, and that he was a sure and firm foundation upon which they might build their immortal hopes. With reference to this most glorious event, it is added, verse 24, "This is the day which the Lord hath made; we will rejoice and be glad in it." Well does Dr. Watts observe

This is the glorious day
That our Redeemer made;
Let us rejoice, and sing, and pray,
Let all the church be glad.

Ever since that time, songs of praise have gone up to God on this day, from myriads of rejoicing hearts, in the tabernacles of the righteous.

The day of Christ's resurrection, or the first day of the week, was evidently the most appropriate time to commemorate the wonders of redemption. No other day could so well claim that honor. The Jewish Sabbath certainly could not be appropriate, for during the whole of that day, his body laid in the grave under circumstances of extreme humiliation; his disciples were filled with anguish and fear; the bridegroom being taken from them they fasted and mourned, nor do they appear ever after that, to have regarded it as the sacred, joyful day of rest.

3d. The first day of the week was sanctified by Christ, after his resurrection, as a holy day by frequent meetings with his disciples.

First, he appeared to Mary Magdalen, Mark 16: 9. Then to the three women as they returned from the sepulchre, Matt. 28: 9, 10. Then on the same day to the disciples as he went to Emmaus, Luke 24: 13-31. And again on the same day at evening, when the eleven were gathered together, Luke 24: 36-49. One week elapsed, and the disciples with Thomas, who was not before present, are again assembled together, and Jesus again stands in their midst for their instruction and consolation, John 20: 26-29. Thus we have five distinct notices of Christ meeting with the whole or part of his disciples, on the first day of the week, and none on the Jewish Sabbath. How natural that they should infer that this was the day, which, in all future time, he intended should be holy unto himself.

4th. This day was honored by the outpouring of the Spirit on the day of Pentecost.—Acts 2d.

That the feast of Pentecost began on the first day of the week, may be made evident as follows. Christ ate the paschal supper with his disciples on the evening of the fifth day of the week. This fifth day was the fourteenth of the month Nisan, on which the passover was slain. Christ was crucified on the sixth day. The seventh day was of course the second of the feast, and was the day on which the wave-sheaf was offered to the Lord.—Pentecost, Lev. 23: 15, 16, was fifty day after this. And as this was on the seventh day, the forty-ninth day from that was the seventh Sabbath, and the next, or fiftieth day, was of course the first day of the week. Thus so soon was this day honored by perhaps a more signal and illustrious display of Divine grace than had been witnessed since the world began.

5th. From the regard paid to the first day by the Apostles, it is evident that they regarded it as the Christian Sabbath. Acts 20: 6, 7: 1 Cor. 16: 1, 2.

Upon these passages it may be observed, that they refer to persons and places widely separated, and evidently imply a stated, regular observance of the day.

It may perhaps be replied, did not the Apostles also observe the Jewish Sabbath? To this we answer, they found the Jewish Sabbath in existence, and as it afforded them an opportunity to preach the gospel to unconvinced sinners, they employed it for this purpose. But this no more proved that they regarded it as the Sabbath under the gospel, than the fact that missionaries now preach to the heathen on their feast days, proves that they regard these days as possessing a sacred character.

It is apparent that at the time the words of our text were written, which was about A. D. 96, there was a day denominated by an inspir-

ed Apostle the Lord's day. This day was doubtless well known at this period by this appellation. What day was there of the whole seven so proper to bear this title as the first? It was, as we have seen, the day on which the Redeemer burst asunder the barriers of the tomb, on which he often met with his disciples after his resurrection, poured on them his Spirit at Pentecost, and which they had observed after his ascension into heaven. The presumption is, that it was so denominated by inspired men for two reasons, first, because the Lord had so remarkably honored and blessed it, and second, from the 118th Psalm before referred to.

That the day known as the Lord's day, in primitive times, signified the first day of the week, is evident from the early history of the church. We will quote a few testimonies.—Ignatius, a companion of the Apostles, says, "Let us no more Sabbatize;" that is keep the Jewish Sabbath, "but let us keep the Lord's day, on which our life arose."

Irenaeus, a disciple of Polycarp, the disciple of the Apostle John himself, who lived in the second century, says, "On the Lord's day, every one of us Christians keep the Sabbath, meditating in the law, and rejoicing in the works of God."

Justin Martyr, who lived at the close of the first, and at the beginning of the second century, observes, "On the day called Sunday, is an assembly of all who live in the city or country, and the memories of the Apostles, and the writings of the Prophets (or the Old and New Testament) are read." For this he assigns the reasons of the Christians, namely, "that it was the day on which the creation of the world began, and on which Christ rose from the dead."

Similar testimony might be added from Dionysius, bishop of Corinth. Tertullian, Petavius, Eusebius, the early ecclesiastical historian, and others, but the above are amply sufficient to show, both that the day of Christ's resurrection was observed as the day of rest, and that it was known by the interesting and significant designation of the Lord's day. As this is the proper name of the day of rest under the gospel, it is to be wished that it was in more general use. The term Sabbath is never applied to it in the New Testament, and savors too much of Judaism, and Sunday is still more objectionable, inasmuch as it was so called by the ancient idolatrous Saxons, because on it they worshipped the sun. Why then should we go either to Judaism or Heathenism for a name for this day, the best of all the seven, when we have one from the mouth of inspiration?

In conclusion we remark; let us attend well to the design of the day. And while we are impressed with the power, wisdom and benevolence of God in creation, let us especially be effected with the deep and holy mysteries, and surpassing glories of redemption. Let us embrace Christ, who is the sum and substance of it, as our Saviour and our All. And so improve it, that our seasons of sacred rest here may be an introduction to, and a preparation for, the eternal rest of heaven; and so that we may be enabled to say, with the heavenly Philip Henry, of the Lord's day and its services, "Well, if this be not heaven, it is certainly the way to it." T. D.

For the Chr. Secretary.

Thoughts on Hebrews II. 14, 15.

To know what death is, and view it without terror, is a high state of felicity.

To know what it is, and remain in ignorance of Christ and his work, must result in slavish fear.

To brave death in ignorance of what it is, must be mere recklessness.

Philosophers have shaken off the fear of death, but they viewed it as reducing man to a state of annihilation, or as followed by a certain imaginary happiness. Heroes have braved death, but they viewed it as crowned with laurels, or figuring on the page of history. Libertines pretend to brave the terrors of death, but their firmness is the result of their indolence, and they are incapable of enjoying tranquility, except by banishing the idea of a period, the honors of which they are unable to overcome.

True wisdom produces unshaken heroism. It gives the Christian the privilege of knowing death without fearing it. By "children," I understand (see verse 13) those who were given to Christ. By "flesh and blood," I understand human nature. Christ took a body like our own.

The terrors of death are here represented in strong language. A tyrant is presented to our view, causing death to march at his command, and subjecting many to its dominion. This tyrant is the devil, who having "the power of death," subjects men to bondage through fear of it.

The Jews were impressed with such ideas. They considered Satan as having the empire of death, and his power extending so far as to prevent the resurrection of the wicked. Saurin thinks that "the apostles here designed

to adopt their mode of expression, without endorsing their errors."

To get a clear view of this text, we must consider death as a formidable enemy, used by Satan to bring men into bondage through fear of it, and on the other hand, Christ by his death destroying or disarming this tyrant, taking from him his power and delivering his believing children from the bondage.

I will now mention some considerations which render death formidable; and also some of those which disarm death in the apprehension of the believer.

1. The veil which conceals from the dying man the state on which he is about to enter.
 2. Remorse of conscience produced by the recollection of past sins.
 3. The judgment awaiting him.
 4. The loss of all earthly possessions.
- In opposition to these the death of Christ.
1. Confirms us in the belief of the immortality of the soul. And his resurrection which followed gives assured hope of the resurrection of the believer, in his image and likeness.
 2. The death of Christ being a sacrifice for the remission of sins, gives confidence of pardon.
 3. The death of Christ as an act of obedience satisfying the demands of law and justice, presents him before us as "Jehovah our Righteousness," giving full assurance of justification.
 4. By faith in the death of Christ, we are brought to the full assurance of hope of a heavenly inheritance.

The first of these ideas represents Christ as sealing with his blood important truths, which he taught, concerning the immortality of the soul and the resurrection of the body; and the sign of miracle presented in his resurrection, confirms his mission as that of the great teacher, and as "the first fruits of them that sleep."

The second points him out as a victim offered in our stead.

The third represents him as rendering obedience to the commandment received of his Father, (which was to lay down his life,) thus securing the rights of justice and honor of holiness, "that God might be just, and the justifier of him who believeth in Jesus."

The fourth points him out as performing his part of the covenant engagement, as the head and surety of his people, and securing for them "an inheritance incorruptible, undefiled and that fadeth not away."

By the death of Christ the sceptre of the tyrant Satan is broken; his power over the trembling Christian destroyed, and "the accuser of the brethren cast down."

By faith in Christ the fear of death is removed; those who are in bondage through such fear are delivered; they "overcome through the blood of the Lamb and the word of the testimony," and looking death in the face, chant the triumph, "O death where is thy sting? O grave where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

ELZOA.

CHILDHOOD.

Oh no, I never shall forget;
Like sweets from withered flowers,
The fondest memory lingers yet,
Of childhood's joyous hours.

I love to live that time once more,
And from the past, again
The moments back recall, before
My heart e'er felt a pain.

The bubbling prattle of the rill,
And zephyr's mellow tone,
As then at eve are murmuring still,
But yet their music's gone.

The golden clouds that crown the day,
And stars that gem the night,
All, all remain; not one's away,
But where's their childhood light?

Though hope yet whispers words to bless,
In many a silvery tone,
But still it breathes an emptiness—
Its magic power has flown.

Oh, lovely, sweet, enchanting hours,
Will ye return no more,
To scatter life's dark path with flowers,
Like those that bloomed of yore?

Oh, yes, is whispered in my ear—
In deep and soothing strain—
In that pure land where all that's dear,
Live, love, and bloom again.

RUSSIA IN THE CAUCASUS.—The stupendous northern power, Russia, doing almost as it pleases in Europe, can make no headway against the sturdy mountaineers of the East. We perceive that the late reports of its disastrous defeats are confirmed in the late continental journals; that to the defeat of arms must likewise be added terrible mortality among the troops throughout the empire; that all men who are capable of bearing arms are dragged to the ranks; and that large military stores have been ordered from Belgium.—*Eve. Post.*

Dr. Griffin.

BRO. BURR:—I found this article in an old paper of 1839. It exhibits to our view the fountain open, whence the streams of divine eloquence flowed, when this eminent man of God maintained the truth as it is in Jesus, at the Park street church, Boston.

Here, amid the din of battle, with the Unitarian heresy which marked that period, Dr. Griffin, though sorely beset by enemies and their disciples, maintained a testimony worthy the apostolic age, and though dead he yet speaketh.

His Park Street Lectures, and his treatise on the Divine Efficiency, will be read with profit and pleasure so long as the precious Gospel is revered, and should be found in every library in our land.

His was a vital Christianity, taught him by the Holy Spirit, and learned while gazing upon the Cross of the Great High Priest.

I know you will be pleased to insert it in your paper.

G. R.

CHRIST A HIGH PRIEST.

The following is descriptive of Dr. Griffin's views and feelings respecting the priesthood of Christ. They were the result of prayer and meditation on Heb. vii. 26.

"This morning I have felt that there is a ponderous reality in the priesthood of Christ, and that it is a great honor to the holiness of God that no sinner can be admitted to him, but by the sacrifice of our High Priest. My heart has been moved and delighted with a sense of his priesthood. There is much more reality in it than I have hitherto discovered; a reality which I am now convinced that neither flesh nor blood, nor any reasonings can reveal. I begin to think that when saints get to heaven much of their happiness and astonishment will arise from views which they will wonder that they had not possessed before, as they will be views of that glorious scheme of salvation which had been revealed. I now perceive why many evangelical ministers have in their preaching drawn the greatest motives to love and obedience from the cross of Christ. My soul has some melting sense of the blessed High Priest, the way of access to the awful majesty of Divine purity,—or rather, the way into the holy of holies: for I feel that the expressions made by the Holy Ghost, in the Epistle to the Hebrews, are best adapted to convey the idea to our weak apprehension. O for clearer views of the priesthood of Christ! O for more faith, and less dependence on reason! These new views, were they clear enough, would, I perceive, be ravishing, and would be the best preservatives from sin. Let me not seek darkness, (under the notion that ravishing discoveries would raise me up to cast me down) as a guard against sin. This light is the only thing that will purify the heart. It is the cross of Christ, seen and felt, that must crucify sin. O for these views!—Let this be my search and prayer this day and forever. I am resolved to attend more to the Epistle to the Hebrews, and will try to drink from the fountain,—to take in the precise representations of the Holy Ghost, and not confine myself to artificial and systematic views of my own. This has been my great mistake. The Scriptures are admirably adapted to the weakness of our apprehensions.—I am convinced that Christians generally have much more sense of the priesthood of Christ than I have had; and hence this subject, (which ought to have been so conspicuous and frequently urged,) has been so awfully overlooked in my preaching. It has been a just complaint that there was not enough of Christ in my sermons. And when I have spoken of the atonement it has been in a clumsy, systematic way, in which the most charming views of it have been passed by. What I have said on this subject has been the stiff and frigid statement of one devoid (in a great measure at least,) of spiritual discernment. Before the majesty of this spiritual truth, how do the little arts of seizing the passions, by loosely, lightly, and I had almost said profanely, talking of Christ's scars and sighs, bow and flee away. In how unhallowed a manner have I treated this infinitely dignified, this holy and heavenly theme!"

In my bed chamber, in secret prayer, all these views were perhaps more clear than ever. I felt that I might be saved,—that I was brought near to a pure God by this High Priest, and saw how I could approach God and be saved by him. It was easier to realize this great truth, (which had always been the most difficult of apprehension,) than any thing else. I felt that I could not pay any thing in return. It was all free, rich, astonishing grace. I was an eternal bankrupt, overwhelmed with obligation. In the light of these discoveries, all the common mercies of my life swelled to an amazing size. I wanted and longed that my wife, child, sister, father, and all my friends, and all the world, should see, adore, and enjoy this Saviour. I felt like one who had found a great treasure, and wished to have all know of it, and share it. I felt that I certainly did take firm hold of

the great High Priest,—that it was clearly of a right hold,—that there was not a phantom in my embrace, but the very High Priest whom Paul recommended to the Hebrews.—He appeared a solid rock, on which I certainly stood firm. I had even then no excitement of animal affections. All was still, solid and real; and for the first time I lay down quietly on my bed in the full assurance of hope; not a single doubt of my salvation remaining.—Oh what a blessed change in twenty-four hours! This is a blessed morning. How trifling is learning, fame, every thing, to these discoveries of Christ! I feel willing to suffer labor, fatigue, shame, contempt, and even death for this glorious Redeemer. O give me this life of communion with him, and I desire no more! Never did I before make this aspiration with half so much solid reality of desire. Every thing appears like filthy trash to this. All the Bible, all truth opens, and appears solid, weighty and glorious. Turn which way I will, light shines around me,—on every contemplation—every truth. O Lord give me faith and keep me humble! To think that after so many and so great sins and abuses of privileges, he should reveal himself to me! To think that he should from eternity ordain me to everlasting life! Why me? I am astonished. I am sweetly overwhelmed and swallowed up.

Poor John Fitch.

In Judge Hall's "Notes on the Western States," is the following interesting account of John Fitch, who in steam navigation, long preceded Fulton:

In 1785, John Fitch, a watchmaker in Philadelphia, conceived the design of propelling a boat by steam. He was both poor and illiterate, and many difficulties occurred to frustrate every attempt which he made, to try the practicability of his invention. He applied to Congress for assistance, but was refused; and then offered his invention to the Spanish government, to be used in the navigation of the Mississippi, but without any better success. At length a company was formed, and funds subscribed, for the building of a steamboat, and in the year 1788 his vessel was launched on the Delaware. Many crowded together to see and ridicule the novel, and as they supposed, the chimerical experiment. It seemed that the idea of wheels had not occurred to Mr. Fitch; but instead of them oars were used, which worked in frames. He was confident of success; and when the boat was ready for the trial, she started off in good style for Burlington. Those who had sneered began to stare, and they who had smiled in derision, looked grave. Away went the boat, and the happy inventor triumphed over the scepticism of an unbelieving public. The boat performed her trip to Burlington, a distance of twenty miles; but unfortunately burst her boiler in rounding to the wharf at that place, and the next tide floated her back to the city. Fitch persevered, and with great difficulty procured another boiler. After some time, the boat performed another trip to Burlington and Trenton, and returned in the same day. She is said to have moved at the rate of eight miles an hour; but something was continually breaking, and the unhappy projector only conquered one difficulty to encounter another. Perhaps this was not owing to any defect in his plan, but to the low state of the arts at that time, and the difficulty of getting such complex machinery made with proper exactness. Fitch became embarrassed with debt, and was obliged to abandon the invention, after having satisfied himself of its practicability. This ingenious man, who was probably the first inventor of the steamboat, wrote three volumes, which he deposited in manuscript, sealed up in the Philadelphia library, to be opened thirty years after his death. When, or why he came to the west we have not learned; but it is recorded of him, that he died and was buried near the Ohio. His three volumes were opened about eighteen years ago, and were found to contain his speculations on mechanics. He details his embarrassments and disappointments, with a feeling which shows how ardently he desired success, and which wins for him the sympathy of those who have heart enough to mourn over the blighted prospects of genius. He confidently predicts the future success of the plan, which, in his hands, failed only for the want of pecuniary means. He prophesies that in less than a century, we shall see our western rivers swarming with steamboats; and expresses a wish to be buried on the shores of the Ohio, where the song of the boatmen may enliven the stillness of his resting place, and the music of the steam engine sooth his spirits. What an idea! Yet how natural to the mind of an ardent projector, whose whole life had been devoted to one darling object, which it was not his destiny to accomplish! And how touching is the sentiment found in one of his journals:—"the day will come when some more powerful man will get fame and riches from my invention; but nobody will believe that poor John Fitch can do any thing worthy of attention."

CHRISTIAN SECRETARY.

HARTFORD, FRIDAY, NOV. 7, 1851.

Revolution in Mexico.

Reports of an insurrection in Northern Mexico have continued to reach us for several weeks past, which from recent intelligence, bids fair to end in a revolution. There is but little doubt that a large number of Texans are engaged in this warfare, and that the object of it is to rob Mexico of a large tract of territory for the purpose of forming more slave states to be added to our Union. President Fillmore issued a Proclamation a few weeks since, warning all citizens of the United States against interfering in the disturbances in Mexico, and in informing them that they would forfeit the protection of this Government by such interference. A very timely proclamation, but it will not be regarded by the reckless adventurers on the Mexican frontier. The last accounts from the seat of war state that the insurgents had attacked and gained possession of the western portion of the city of Matamoros, to within four blocks of the plaza. The government troops still held out with eight pieces of artillery. The loss of the government troops amounted to 150 killed and wounded; amongst the latter Gen. Avalos. The insurgents' loss was 3 killed and 15 wounded; among the latter Capt. Ford, of the Texas Rangers. The American Consul was wounded, and Mr. Longstreet, a merchant, was killed. The custom house, with all its contents, and several blocks of stores had been burned.

Mexico is in a helpless condition. She is largely indebted to England—some 50,000,000 of dollars; and in the midst of her troubles the British minister has demanded security of the British debt, and threatens to blockade all the Mexican ports, unless his demands are complied with. So it would seem that between American robbery and British cupidity, that poor Mexico is about to suffer another turn of the screw, which may deprive her of her nationality.

The Churches.

It is pleasant always to be able to give good tidings in regard to the prosperity of the churches, and especially so after the long season of spiritual drought that has prevailed throughout New England generally.

In another column will be found some particulars in regard to the work of grace in Lebanon, where forty-two have recently been added to the church by baptism, and others will probably follow.

In Willington there is a work of grace in progress. Four were baptized last Sabbath by Rev. W. C. Walker, some twelve or fifteen more have expressed a hope in Christ, and the work is still progressing.

Rev. N. T. Allen, of Groton Bank, writes us that he baptized three at the communion season in October, and adds, "I hope to have the opportunity of reporting more soon."

There has been a number of conversions in Ledyard, in connection with Rev. Mr. Peckham's church.

At Windham Centre, the prospect of a work of grace is very promising. Bro. Baker, their pastor, is unable to preach at present, having been injured by a fall several weeks since. Brethren Hiscox, Swan and others, have been assisting them.

In Greenville, (Norwich) a large number have been converted, principally among the Methodists. The Baptists begin to feel the influence of the revival. Rev. Wm. Denison is preaching to them at present, the church having been destitute of a pastor since Rev. Mr. Muzzy removed to the West.

The little Baptist church in South Windsor is exhibiting some signs of life. Their house of worship has been closed for six or seven years, and probably not more than a dozen members in all can now be found. Several weeks since a few brethren in the South Baptist church in this city, felt it their duty to go up there for the purpose of doing some good if possible. The result of their labors thus far is that the house has been placed in a comfortable condition for holding meetings, a Sabbath school has been established, a Sabbath school library furnished, and some forty scholars attend every Sabbath. Religious meetings for prayer and conference are also held on the Sabbath, which are fully attended. One conversion has occurred, and the present state of feeling in the neighborhood encourages the hope that a revival may follow.

The Baptist church in Locustville, R. I., which is under the pastoral care of Rev. B. B. Bailey of Mytic River, has recently had some forty-five or fifty added to its numbers by baptism.

A new Baptist meeting house is nearly completed at the village of Plainville (Farmington). A church will be organized there. The house will be finished in the course of two or three weeks.

The Baptist church in North Haven are erecting a new house of worship which will be completed in a short time.

A WHITE WOMAN RELEASED FROM SLAVERY.—The Circuit Court of Rockingham county, Va., has just decided that a woman named Amanda Jane, who has been held as a slave ever since her birth, some twenty-six years ago, is a white woman, although her origin was traced to a negro who was a slave. The *Register* says: "Amanda's appearance, the color of her skin, her hair, her eyes, her nose, her whole physical exterior, and general appearance, would prove her to be what the jury have made her—a white woman. The testimony proving her to be of negro extraction was of the strongest and clearest kind, and yet the appearance of the woman seemed to contradict it all." The *Register* adds: "She has degraded herself during her servitude, and has become the mother of two fine looking little illegitimate children, perfectly white, which she dandled in her arms during the trial." Perhaps, if the whole story were known, it would be found that some unprincipled young master had degraded her—if, indeed, she could sink to a lower state of degradation than that of slavery could reduce her.

Exceptions have been taken to the decision of the case, by the counsel of the defendant. The trial excited unusual interest.

Gov. Ujhazy, the distinguished Hungarian exile, in communicating the sad intelligence of the death of his wife, concludes as follows:

"The cup of my sorrows is full. I have lost my beloved wife! She departed this life after a few days' illness! Could I have foreseen that my exile was to shorten her days, I would have given my head to the fowls of my country, to preserve the life of the best of mothers. Your most affectionate, unfortunate friend."

Reply to "Senex."

Ma. Editor.—In the last number of the Christian Secretary, I noticed an article under the head of "Suffield Institution—A suggestion," over the signature of "Senex." In the editorial preface it is stated that the writer is known to be a firm friend of the Institution, and also of its friends and supporters in Suffield. This testimony together with the assertion of the writer himself seems to us very much in place, since the reading of the article strongly inclines us to an opposite opinion. Had the article contained "a suggestion" only, I should not have felt it worth my time to notice it. But since it contains certain statements which may have a tendency to discourage the effort now being made to raise funds for the erection of an additional building, and also to prejudice the public mind against the school itself, as it now stands, a reply seems to be demanded from some one, and not knowing that another will volunteer, I have felt called upon to attempt the service. The "suggestion" of "Senex" is to abandon the Female Department, and take that building for the use of Male Department, instead of erecting one for that purpose. This "suggestion" is advocated,

1. On the ground that it will be difficult or impracticable to raise the necessary funds to erect the building proposed. This of course can be ascertained only by making the effort. As yet the subscription has been circulated in but three places—in two of which, \$4,600 have been pledged, and in the other, the effort not warranting as good success, was deferred. On the whole, so far, the effort promises to be successful, and an agent has recently been employed to prosecute the work over the State.

2. Another ground by which the "suggestion" of "Senex" is sustained, is that "Many of our most judicious friends are opposed to the union of a Male and Female department in an Institution of this character." And that "some of our brethren who have sent their daughters to Suffield, have withdrawn them and sent them elsewhere, for the reason that they did not wish them thrown among young gentlemen in the commons and in the recitation rooms." The admission of both sexes to such institutions is certainly nothing new under the sun. It has had the sanction of many very wise and very good men in past generations. It is now practiced in the best Academies in New England, in our common and high schools, and in our State Normal School, which is proposed to be a model school. And at Suffield, the union of the two departments, occupying entirely separate buildings, and coming together only in the chapel, in the recitation room, and in the dining hall, has been regarded, by those who ought to know, as a highly beneficial and desirable arrangement. And we have only to say in addition, that it would doubtless be wise, for those parents, who have daughters liable to be harmed by the presence of young gentlemen "in the commons and in the recitation rooms," either to send them elsewhere, or keep them at home.

3. To the statement of "Senex," in support of his "suggestion," that the Female department will be in the way of advancing the Institution to the grade of a College, and should on that account be abandoned, we would simply say, that the building which it is now proposed to erect, is just such a building as would be needed in such an event, and the subject of abandoning the Female department might without any injury be deferred till the building is up. And it is furthermore submitted, whether the agitation of that subject at this time is likely to accomplish that object, or any other, except it be to defeat the effort to erect a building which is imperatively demanded for the accommodation of the present school.

In the concluding argument for abandoning the Female department of the Institution we are informed that Suffield lacks some very important "advantages for a Female Seminary," one of these is "ease of access." Suffield is situated 4 miles from the Depot, at Windsor Locks, where a carriage is found waiting at the platform on the arrival of every train, ready to take young ladies, "baggage" and all, and set them down at the door of the Institution, in 35 minutes after leaving the cars—so much for difficulty "of access." The next disadvantage objected to, is that the condition of the people in Suffield renders it impossible for the young ladies to have suitable society, "aside from the school circle," and that the school "is about as much secluded from the world as a nunnery." For the information of "Senex," and the readers of his article, we would say, that there are in Suffield, "aside from the school circle," some very decent people, and a few quite respectable and intelligent persons, with whom the "young ladies" may have, and do have as much intercourse as is deemed desirable by their teachers. Another disadvantage of Suffield objected to—is the difficulty of obtaining "Native Teachers of the French, Spanish and Italian languages," and "the best teachers in music drawing, water and oil painting." And to supply this and every other " desideratum," it is proposed to erect in one of the principal cities in the State, "a suitable edifice for a Female Seminary of a high order, for the education of our daughters." In reply to the above objection and suggestion, we must say, that in the first place, we cannot comprehend the logic of our friend "Senex," who suggests the abandonment of the Female department of the Institution at Suffield, for the ostensible reason that some 8,000 or 10,000 dollars can not be raised for the erection of another building there, on account of the "hard times," and then proposes as a matter of economy, to endow the Institution as a College, and erect an expensive Female Seminary in one of our largest cities, the whole expense of which could not be less than fifty or one hundred thousand dollars. In the next place we see no cause for erecting a Female Seminary of the order which he proposes, while so many of them exist already, and are open to all who wish their daughters to have what is termed "a genteel and fashionable city boarding school education," and have money enough to pay for it. And in the last place should such an establishment be erected, it would in no way interfere with the Female department at Suffield, or obviate the demand for sustaining it—since its design is not to teach simply or mainly, the accomplishments of genteel society, or what Mary Lyon, the founder of the renowned Holyoke Seminary, denominates "Genteel nothingness."

The design of the Female department at Suffield is precisely the same as that of Holyoke Seminary. To educate, (at a moderate cost), young ladies, who wish to obtain a thorough and extended knowledge of the more substantial and useful branches, to qualify them for the high destiny in this world, and in the next, intended for them by their Creator. The ornamental branches are not made

at Suffield, as they are not at Holyoke, prominent branches, but instruction is furnished in them for those who wish it. The course of instruction pursued requires three years study—embracing in the main the following branches taught by teachers of "a high order." English Grammar, Parsing, Analyzing Composition, History and Botany, Natural, Moral and Mental Philosophy, Butler's Analogy, with the evidences of Christianity—Arithmetic Algebra, Geometry, Plane and Spherical Trigonometry and Astronomy, with French, each term during the course. Also Latin and Greek, for those who desire them—with Music and other ornamental branches usually taught in such Seminaries. Such is the design of the Female department at Suffield, and such, in the main, is the course of study pursued, together with the daily study of the Holy Scriptures, and other appropriate religious instruction. And now with the kindest regards for our friend "Senex," we submit the question to the Baptists of Connecticut, shall the Female department of the Conn. Lit. Institution, be abandoned, or a building erected for the accommodation of those who wish to enjoy its benefits.

A TRUSTEE.

Ordination.

At the request of the 2d Baptist church in Waterford, an Ecclesiastical Council convened at their house of worship, on the 29th day of Oct. 1851, at 10 o'clock A. M., composed of delegates from the following churches, viz: 2d Baptist church, N. London; Huntington st. church, New London; Baptist church at Lakes Pond; Montville Union; 2d Waterford; Rev. P. G. Wightman, East Lyme; Rev. William A. Smith, and N. T. Allen, Groton Bank.

The Council was organized by choosing Rev. E. R. Warren, Moderator, and N. T. Allen, Clerk. Rev. J. C. Carpenter led in prayer.

The object of this council was to consider the expediency of setting apart by ordination to the work of the ministry, Bro. CURTIS KEENEY.

After listening to the record of the church relative to the council being called, Bro. Keeney, on being called upon, related to council his *Christian Experience*, call to the Ministry, and views of *Christian Doctrine*. After hearing a full relation of the above, it was voted, unanimously, that they approve of the same.

On motion it was voted, that they proceed to ordain Bro. Keeney to the work of the ministry, by prayer, and laying on of hands, with other appropriate services, this day at 2 o'clock P. M.

The following parts was assigned, viz: Reading the Scriptures, by Rev. J. C. Carpenter; Introductory Prayer, by Rev. P. G. Wightman; Sermon, by Rev. J. S. Swan; Ordaining Prayer, by Rev. E. R. Warren; Charge, by Rev. N. T. Allen; Hand of Fellowship, by Rev. N. T. Allen; Address to the church and congregation, by Rev. Wm. A. Smith; Concluding Prayer, by Rev. C. H. Gates; Benediction, by the candidate.

Voted, That the doing of the council be forwarded to the Christian Secretary, for insertion.

E. R. WARREN, Moderator.

N. T. ALLEN, Clerk.
Groton Bank, Oct. 31, 1851.

WALTON, Oct. 29, 1851.

MR. BURR.—The following remarks were called forth by some criticisms of the editor of the *White*, with reference to the article alluded to, published in the *Zions Herald and Wesleyan Journal*, Oct. 15, 1851.

For Zion's Herald.

MR. EDITOR.—In your remarks preceding the article entitled "*Pedobaptism in a strait place*," which is "going the rounds of the Baptist papers with a flourish," you inquire, "Where is the direct precept for female baptism?" If you will turn to the 19th verse of the 28th chapter of the gospel by Matthew, you will find the precept, as follows: "Go ye therefore and teach all nations, baptizing them in the name, &c., and in Mark, 16th chap, 16th verse, it is said, "He that believeth and is baptized shall be saved." If it is inquired how the apostles understood the precept, I would refer you to Acts, 8th chap, 5th and 12th verses, "Then Philip went down to the city of Samaria, and preached Christ unto them." "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women."—See also Acts 16: 15. With reference to the other questions, I need only allude to them, as Methodists and Baptists harmonize in their views and practice with reference to them. That "infant baptism rests on too firm a basis to be overthrown," &c., I would say, that I have very little sympathy with the idea of settling any religious controversy in that way, though I think if the Bible furnished any defense of Infant Baptism, some of the advocates of that practice, would have found it before this time. I will only add that if it can be shown, that any, either old or young, except visible or professed believers, ever received the ordinance at the hands of an apostle, I will yield the point, and no longer contend for believers Baptism exclusively.

S. B. We see no difference between your defence of female baptism, and our defence of infant baptism, on the point you refer to. You refer to no direct precept, but to practice of apostles. So also we refer to apostolic practice to see how they understood the command of Christ; for households, or whole families were baptized, by the apostles, agreeably to the practice of Jewish proselytes, and agreeably to the words of Peter, "the promise is to you, and unto your children." In haste.—*Zion's Herald*.

I will only remind the Herald that I did refer to a "direct precept" for baptizing believers, without distinction of age or sex; while the practice of the apostles fully sustains the Baptism of females, but furnishes no precedent for the Baptism of Infants. The "households" referred to, were believers, and instances of the baptism of whole families of believers, occur at the present day. How long will intelligent Christians cling to the unscriptural traditionary rite of Infant Baptism? S. B.

THE DIVINITY OF A COAT-TAIL.—Esquire Higgins in the Syracuse case, testified that while he was endeavoring to prevent the escape of the fugitive Jerry, Moses Summers ran against him, and pulled his coat-tail—a most treasonous act, of course. Whereupon, the Albany *Allas* amuses itself as follows:

"The law has got down to this point: it is treason to pull the coat-tail of Ald. Higgins; and if a dozen people talk loud in Syracuse, the riot act must be read to them. The divinity that once held a King has now become domiciled in the coat-tail of Higgins."

HATTERS BANK.—Isaac H. Seeley, Esq., has been chosen President, and Starr Ferry, Esq., Cashier of the new Hatters Bank at Bethel.

Suffield Institution.

Our readers will find in our present issue, a reply by "a Trustee" to the "Suggestion" made by "Senex," in our last, with reference to our Institution at Suffield. We have received another answer to "Senex," which we are compelled to defer—perhaps we may deem it best to omit it entirely. We can think of no good to be accomplished by this discussion, and we would suggest to the respective writers whether it were not better to let it drop where it is. If "Senex" desires to make any explanation, it is perhaps proper that he should do so. We hope, however, if anything further is to be said, it will be in the spirit of mutual kindness and respect. We repeat that we know "Senex" to be a firm friend of Suffield, and we believe that the only motive of his suggestion was the promotion of our educational interests. If he is mistaken, we know that no one will be happier to be set right than he.

Minutes! Minutes! :

DEAR BROTHER EDITOR:—The American Baptist Publication Society designs publishing a Denominational Register, with full statistics of the churches, as early in 1852 as the materials can be collected and prepared.

We have received, thus far, comparatively but few copies of minutes for 1851, from your State. Will not the friends of the Society please supply this want as speedily as possible?

A failure to secure the minutes of a single Association must detract just so much from the completeness of the work.

Circulars and letters have been sent to several of the brethren in your State, from which no answers have yet been received. Dear Bro. Editor, will you please remind them that courtesy and fraternal regard, as well as an interest in the proposed work, seem to require some kind of response.

Perhaps, in some cases, minutes have been dropped in Post Offices, without the prepayment, of the "penny" postage, and have been thrown aside by the Post Master. The present law on this subject operates unfavorably in this respect. We would cheerfully pay the postage if we could; but as we cannot, we must beg our brethren to meet this trifling expense for the Society. We subject them to no expense for postage where it is possible for us to pay it.

There are some suggestions which we beg leave to make, in relation to the minutes, and touching the information we desire:

1. The Post Office address of the Clerk or Corresponding Secretary should be prominently printed.
 2. The name of the Pastor, or stated supply of each church, with his post office address, should be given in connection with the name of the church he serves.
 3. The names of ordained ministers not Pastors should be given designating how they are employed whether as missionaries, colporteurs, agents, teachers, &c., or as "without charge."
 4. The statistical columns should be carefully added up, or the result be given in a summary.
 5. Is it not desirable that Sabbath school statistics be printed with the minutes?
 6. In some Associations the relative number of White and Colored members is given in separate columns. Is it not desirable in all?
- We shall feel obliged to any who will send us Minutes of Anti-Mission Associations for 1851; the names of churches, pastors, and the statistics of any unassociated churches in their respective neighborhoods; an account of Academies, or Literary Institutions, under Baptist patronage or influence; any information they may deem important to the work—especially Reports, Catalogues, and Minutes.

THOMAS S. MALCOM, Cor. Secretary.
Address—American Baptist Publication Society, Philadelphia.

Suffield Literary Institution.

At a meeting of the New London Minister's Conference, held at Colchester, Oct. 22d it was unanimously resolved,

1. That we recognize with gratitude, the good hand of God, in the establishment, growth, and almost unexampled prosperity, of the Connecticut Literary Institution, at Suffield.
2. That, though not directly connected with the churches, it is under the control of Connecticut Baptists; and with a reputation for literary excellence, and internal management, not surpassed, it affords to our sons and daughters, a most favorable opportunity for procuring an education under religious influences.
3. That we recommend said Institution, to the sympathies, prayers, and liberal contributions of Baptists in New London County, and through the State.

E. LOOMIS, Chairman.
E. T. HISCOX, Secretary.
Colchester, Oct. 22, 1851.

It should be also added that the Executive Committee of the Institution, have secured the services of Rev. Henry Bromley, for a few weeks, to act as a collecting agent in procuring funds for the erection of an additional building or buildings, at Suffield, to meet the increasing demands of the school, the present accommodations being entirely inadequate to those demands. Mr. Bromley has already commenced his work in the eastern part of the State, and will, we hope, be cordially welcomed and aided in the enterprise.

ORGANIZATION OF A PRESBYTERIAN CHURCH IN THIS CITY.—The Presbytery of Connecticut met in this city yesterday, and last evening organized a new Presbyterian Church. The services were held in the Temperance Hall, and a very good congregation were in attendance. The Invocation and Reading of Scriptures were by Rev. Dr. Harvey, of Thompsonville—Prayer by Rev. Mr. Ely, also of Thompsonville—Sermon by Dr. Harvey, from Ephesians ii: 19, 20, 21, 22. It was a plain, outspoken defence of the distinctive doctrines, and organization of the Presbyterian Church. The services of organization were conducted by Rev. R. G. Thompson of Tariffville, after which Mr. Joseph Parks and Mr. James McMullen, were ordained as Ruling Elders.

The persons composing this Church have for some time past held services in this city, and will hereafter meet regularly every Sabbath in the Temperance Hall, corner of Temple and Market streets, and have secured the services of Rev. S. Childs as their pastor. They have been organized with a very respectable number of members.—*Courant*, Wednesday.

THANKSGIVING in North Carolina, Nov. 27th.

A number of communications are on file, and will be attended to as soon as convenient.

A Household Baptism.

Among the baptisms at Lebanon, by the Rev. N. C. Miner, last Sabbath week, was that of the entire family of Dr. J. C. Foster, consisting of himself, his wife, and two sons, all of whom, we believe, are subjects of the recent revival in that town. The ordinance was first administered to Dr. F. He then led his wife "down into the water," and "when she was baptized," his oldest son followed, and then the youngest. Here is another instance of a man, who like the Philipian jailer, believed, and was baptized with all his house. Such instances are more common now than they were in the days of the apostles; but it is probable they are not so carefully recorded now as they were in the incipient stages of Christianity. We are acquainted with a Baptist clergyman, who informed us some twelve or fifteen years since, that he had baptized nine entire "households." How many "households" he has baptized since that time we have not learned. But we know that such baptisms are common in this country, and could they be collected, we think the bare record of them, would fill a respectable sized volume. If some competent person would get up such a book, it would, in a great measure, do away with the argument so often urged by Pedobaptists to prove infant baptism, by referring to the household baptisms recorded in the New Testament; for it would show that hundreds of such instances could be produced in our own times for every one recorded in the New Testament—and that they were admitted to baptism on precisely the same grounds that the households were in the days of the Apostles, viz. on a profession of their faith.

We learn that forty-two persons have been added to the church in Lebanon by baptism, since the commencement of the revival there about two months since.

MEMOIR OF FATHER BENNETT.—The New York Recorder states that the Rev. H. HARVEY, of Homer, N. Y., is engaged in the preparation of a Memoir of this honored servant of Christ. The written materials for the work are not abundant. It is desirable that any letters, or any authenticated and characteristic recollections of anecdotes of his life should be transmitted to Mr. Harvey without delay.

Father Bennett was a native of Mansfield, in this State, and there are members of the family still living, who might add greatly to the interest of the work by his letters in their possession, and also by their personal recollections of him. Mrs. Palmer, wife of Rev. Wm. Palmer, of Norwich, is a sister, and Rev. Alvin Bennett, of South Wilbraham, Mass., is a brother of the late Rev. Alfred Bennett. We presume there are numerous other relatives in Connecticut who might furnish useful information in regard to the subject of the memoir.

THE BAPTIST MARINER'S CHURCH, New York is emphatically a missionary church, as the following facts clearly evince. She has two regular missionaries. She sends out a considerable number of self-sustaining missionaries. She is in her members composed of 16 nations. And last month she received into her fellowship seven persons, two by letter and five by baptism belonging to seven different nations. Now is it not right that such an enterprise should be encouraged and fully sustained?

MISSIONARIES.—The Rev. Mr. Saunders and wife, Missionaries to Ceylon, have secured passage in the bark *Hollander*, now ready to sail from this port for Madras and Calcutta.—*Boston Journal*.

MADISON UNIVERSITY.—Between forty and fifty new members have been received this year, and its officers and friends feel greatly encouraged with reference to its future prospects.

The Washington City Papers.

The limited circulation of the newspapers printed in the city of Washington, must strike every one with surprise. We should naturally suppose that a daily paper, hailing from the capital of the nation, would secure an extensive patronage from the party whose interests it advocates; but it seems from the following paragraph from the New York Express, that the circulation of the Washington daily papers generally is extremely limited. "The Southern Press which claimed superiority of circulation in the competition for the government advertising, publishes about 8,000 copies. The *Intelligencer* has one thousand daily subscribers.—The Union one hundred, and the Southern Press one hundred and forty, and it is a gratifying fact, that a journal established expressly to advocate a disruption of the Union, after an existence of nearly two years has secured but just this small amount of daily readers. The limited daily circulation of the Washington journals seems surprising and especially as they contain a great amount of original matter, and much more than can be crowded into the weekly and semi-weekly editions. The circulation of the *Era*, the weekly Free Soil organ, which opposes the Compromise Measures, averages for this year 15,000 copies, instead of 13,000."

The circulation of the *daily Southern Press*—the paper that was established expressly for the purpose of advocating Southern Rights, secession, &c., must be less than that of any other daily paper in the country—for we cannot conceive it possible for a paper to live a month on such a circulation; and unless it is sustained by a corruption fund it must stop. The circulation of the two daily papers in this city is about one thousand each, and about five thousand weekly; while that of the great national secession paper is one hundred and forty daily! and only some eight or nine thousand weekly—a fact that shows the utter weakness of the secession party in the United States. The National Era has a circulation nearly double that of the Southern Press, and is patronized at the South as well as at the North.

The printing offices of "The Zion's Advocate," Baptist, and the "Christian Mirror," Congregationalist, at Portland, Me., were destroyed by fire on Friday morning last. They were both located in the same block, as was also several rooms occupied for mechanical purposes. Some of the documents were insured, but we do not know whether the two printing offices were included among them.

The Congregational Journal office, at Concord, New Hampshire, was destroyed by fire a few months since.

McCormick, the inventor of the reaping machine has obtained enormous verdict of \$17,500, in the United States District Court at Albany, for infringement of his patent.

MEMOIR OF DR. JUDSON.—The last number of the Macedonian says, that the Rev. Dr. Wayland has consented, in accordance with the wishes of Mrs. Judson, and the request of the Executive Committee, to be the biographer of Dr. Judson.—It is the intention of Mrs. Judson to spend some months in the city of Providence from early in December, to aid in collecting and preparing materials for the work, and it will be issued as soon as the professional duties of Dr. Wayland will allow him to make it ready for the press. This is the only memoir of Dr. Judson in which his family have any pecuniary interest, and great efforts should be made to give it a wide circulation. We hope the friends of Dr. Judson will wait till this volume is issued before purchasing a memoir of his life.

From California.

The steamer *Cherokee*, from Chagres, arrived at New York on Saturday afternoon, bringing California dates to October 1, an immense number of passengers, a very large mail, and two millions two hundred thousand dollars in gold dust.

California remains quiet, and crime is so seldom heard of that a general feeling of security pervades the community. Trade was dull, but the miners were never doing better. Real estate was improving. The Nicaragua route is exceedingly popular in San Francisco, the last trip from New York, via Nicaragua, having been performed in 27 days.

The elections had resulted in favor of the democratic ticket, nearly every county in the State giving a majority for the democrats. Bigler, brother of the new governor of Pennsylvania, is elected governor of California by a majority of about 1500 votes. Marshall and McCorkle, democrats, are elected to congress by heavy majorities.

The accounts from the whaling fleet are more disastrous than those previously received. Fifteen vessels are known to have been totally lost.

A serious riot had occurred at Chagres between the natives and American boatmen. The riot was continued at intervals for several days, during which fire arms were freely used, and it is supposed that several natives were killed. It originated in a difficulty between the boatmen—the natives were accused of taking passengers to and from the steamers in the harbor at a less price than the tariff fixed by the American boat club. Mr. Gleason, the American consul, is blamed for not interfering. He is charged with being interested in the American boat club. Adams & Co's messenger, with all their despatches, was left behind. It is feared that he was killed by the natives.

The Indians in the Northern part of California are represented as being again troublesome.

The capital of California has been again removed from Vallejo to San Jose, the former seat of Government.

The mining prospects were never so prosperous—the present yield exceeding that of any former period. It was believed that the products of the soil the present year, excepting grain, would nearly equal the wants of the people. Among the deaths we notice that of Nichol E. Champlin, of New London, Ct.

DESTRUCTION OF A SHIP BY A WHALE.—The whale ship *Ann Alexander*, Capt. Deblois, of New Bedford, was destroyed by a large sperm whale on the 20th of August last, in the South Pacific ocean. On being struck, the whale attacked the boat, barely giving the men time to jump into the water, before he crushed the boat in his jaws.—The men were picked up by the other boat. The whale was pursued again, a third boat having been sent from the ship to their relief. On being struck the second time, he denuded the second boat in a similar style to that he had first destroyed. The men then made for the ship in the remaining boat. Capt. Deblois determined to pursue the whale with his ship, and on reaching him struck him the third time. The whale then prepared for an attack on the ship, but missed his mark in the first attempt. He then disappeared for a few moments, when he again appeared in view making directly for the ship, and in a moment struck her under her bows, making a hole through her, and causing her to fill with water in a few moments. The crew left her in boats, without time to supply themselves with provisions. They were picked up, however, on the second day, by the ship *Nantucket*, Capt. Gibbs, of Nantucket. Capt. Deblois came passenger in the steamer *Cherokee*, and reached New Bedford last Sunday.

It is the second circumstance of the kind ever known to have occurred before.

Mr. Gutzlaff, the famous Chinese missionary and scholar, died at Canton on the 9th August last, in the 48th year of his age. He was by birth a Pomoranian, and was sent to the East by the Netherlands Missionary Society in 1827; and after spending four years in Batavia, Singapore, and Siam, he came to China in 1831.

The New London Chronicle announces on authority not to be doubted, that all the whaling vessels of that port, now out, have been heard from, and that no serious disasters have befallen any one of them.

Rev. William H. Shailer, of Brookline, Mass., is about to leave for a tour in Europe.

CLERGYMAN MURDERED.—The Fayetteville, (N. C.) Observer, says that the Rev. Robert McNabb, of Carthage, Moore co., was murdered on Friday evening in his own garden. He had been conversing with a neighbor till 9 o'clock, and then took his pipe and went into his garden to smoke before retiring to rest. He did not return, and his body was found next morning, by following the traces of blood, some 250 yards distant, horribly gashed, the head nearly severed from the body, with deep wounds in the side. "The deceased was a respectable minister of the Baptist church." Three of his own negroes have been arrested. Their object is supposed to have been plunder. It strikes us rather odd that a respectable Baptist minister should be the owner of negroes.

Mr. Alvin T. Cole was ordained to the work of the ministry, on the 1st of October, at Freedom, Cattaraugus county.

Mr. Jacob A. Wood was set apart to the work of the ministry, by a council which met at North Wilna, Jefferson county, on the 16th of Oct.

An Episcopal College is to be established at Racine, Wisconsin—that city having raised \$5,000 for the erection of buildings.

Rev. John Newton said he had never doubted the power of God to convert the heathen, since he had converted him.

We understand that the Maverick church and Society at East Boston, have extended an unanimous call to the Rev. Rufus W. Clark, of Portsmouth, N. H., to become their pastor.

Rev. P. R. Russell, says the Lynn News, has felt himself obliged, by indisposition, to resign the pastoral charge of the Baptist church and society in Manchester, Mass.

Mr. Wm. Leggett was ordained pastor of the Baptist church in Owassaw, N. Y., Oct. 28.

The Rev. Joseph Banvard has accepted the call of the Baptist church at West Cambridge, Mass.

Rev. W. M. Hopkins has settled as pastor of the Malabar church, C. W. H. correspondents will address him at Aylmer, C. W.

News of the Week.

The New Haven Palladium says it is not true that the Conductor of the evening freight train to New York has been discharged from the service of the Company for exposing his train to a collision, by running out of time. Mr. J. C. Coley is the conductor referred to.

SYRACUSE.—It is reported in Syracuse that a fugitive slave, the wife of a colored man named Wandell, against whom there was a warrant, has eluded the U. S. Marshall, through secret information given to her, and has fled. Placards on Friday, were posted up in the city, warning the people against the kidnapper.

The Grand Jury of the County have found an indictment against the United States Deputy Marshall and the owner of Jerry for an attempt to kidnap him.

SAD RAILROAD ACCIDENT.—The storm of Thursday washed out a culvert on the Passumpsic River, at Bradford, and a freight train coming along at night, plunged into the hole. The engineer and fireman were both killed, though the former lived an hour after the accident occurred. He was, however, so implicated with the wreck, that he could not be got out. He conversed with those gathered around him, and died in his terrible confinement. The names of the parties have not reached us, and we are indebted for these facts to Mr. Pierce, the obliging baggage master on the Connecticut River Railroad.—Springfield Republican.

CHARLESTON, Oct. 30.

We have news from Northern Mexico up to the 23d inst. A party of Carajaval's troops having been fired upon from Matamoros, they rushed into the city, and seized upon the Custom House, but were compelled to retire with the loss of three men. The loss of the Government troops in this skirmish is said to have been heavy.

Carajaval was hourly expecting large reinforcements, and had made preparations for storming Matamoros next morning.

A large body of Mexican reinforcements, sent from Tampico and Vera Cruz, had arrived at Brazos; but, hearing there was a detachment of 300 Texans between them and Matamoros, they concluded not to proceed any farther.

Many of the United States troops had deserted and joined Carajaval's army.

A later report says Matamoros was captured on Friday or Saturday.

Father Matthew will publish copious notes of his tour in America immediately after his return home. His Secretary, C. R. Mahony, Esq., will edit the works.

There are 65 cities and towns in the United States the population of which, by the census of 1850, is 10,000 or upwards.

There are twelve villages and cities in this State, besides the city of New York, that have each a population of 10,000 and upwards. The tendency of our population, as shown by the last census, is to aggregate in large communities. The rural districts do not increase in proportion to the cities. Contrary to what was generally anticipated, the multiplication of railroads seems to favor this tendency.—*Alb. Reg.*

CAPITAL CONVICTION.—Edward Russell was convicted on Saturday last, at Warsaw, of the murder of Robert McCann, a foreman on the Attica and Hornellsville Railroad, and sentenced by Judge H. H. Hilditch to be hung on the 19th December next. Russell struck his victim several blows upon the head with a heavy stick, which caused his death next day.

We learn from the Providence Journal, that James Eldridge, conductor on the freight train, fell from the train and was killed at the Richmond switch Wednesday afternoon.

TREATY WITH THE CHIPPEWYAS.—According to the following extract from the Minnesotaist, it appears that Governor Ramsey, of Minnesota, has concluded a treaty with the Chippewyas:

A. A. Kline, Esq., having received a mail for the Hudson Bay Company, reached here on Friday, in seventeen days from Fort Gary. He brings the gratifying intelligence that Governor Ramsey has succeeded in making most favorable treaty with the Chippewyas at Pembina. The whole valley of the Red River of the North, a tract of country about 300 miles from North to South, and one hundred and fifty miles from East to West, has been acquired for an annuity of \$10,000 per year, and which entirely ceases at the end of twenty years. The Indians receive \$30,000 upon the ratification of the treaty, to pay their debts, and divide among their half-breed relatives.

PROVIDENCE, Oct. 31.

This morning, Patrick McCuskey was found dead in his bed in North Providence. His wife was in bed with him in a beastly state of intoxication. A coroner's jury was called, and it appeared on examination of his body that the right eye was completely forced from the socket, and portions of it were gone. The blood had evidently been washed from the body by a violent stream of water, as their verdict, "that he came to his death by violence at the hands of his wife, Alice McCuskey, and some other person or persons unknown."

Mrs. McCuskey has been committed for examination.

The Austrian Court has, it is said on good authority, given orders to Baron Koller, the Ambassador from Austria to Great Britain, to demand his passports, and immediately to quit London the moment Koller arrives, and is publicly received at Southampton.

WASHINGTON, Nov. 2.

Despatches from England and France are understood to have been presented to the State Department by the acting English Charge, Mr. Crampton again, to the purpose that if any more hostile expeditions against Cuba shall depart from American ports, the naval forces of these countries will immediately proceed to search all vessels of a suspicious character, no matter what flag they may be sailing under.

We are informed by a gentleman who has just returned from Baker county, that on Friday morning last there was a severe frost throughout the Southwestern counties, which killed the cotton crop.—*Sav. Rep.*

WASHINGTON, Nov. 1st.

Chevalier Hulseman, the Austrian Minister, had an interview with Mr. Webster at the department this morning, and I have no doubt that the rumor is true that he is instructed to ask his passports as soon as Kossuth arrives.

PHILADELPHIA, Oct. 31.

The large cotton factory on Twelfth and Willow sts., was this evening destroyed by fire. The loss is nearly \$20,000.

BALTIMORE, Oct. 31.

The Tampico Defender mentions a rumor that the Mexican Government, in order to ally the excitement on the Rio Grande, had instructed the Commanding General at Matamoros to withdraw the prohibitions of commerce and lower the duties.

The Southern mail, as late as due, has arrived, but brings no news of importance.

Thousands are suffering with sour stomach, faint, weak, sinking sensation, sometimes burning heat, accompanied with difficult digestion, and a varying appetite. Dr. Weaver's Canker and Salt Rheum Syrup, to which your attention is called in another column, will cure you. It is warranted, and will certainly do it.

We have been favored with the perusal of the following letter from California, which shows the value set on Cherry Pectoral at that distant portion of our country. It is sold there at five dollars per bottle.—*Bos. Rep.*

SAN FRANCISCO, March 22d, 1850.

J. C. AYER, Esq.—Dear Sir: We have the pleasure to inform you, that since our advice of the 5th ultimo, we have disposed of all the Cherry Pectoral consigned to our House. From the benefit experienced by those who have used it, there has grown up here a confidence in the article which will insure you for this market an increasing and permanent demand.

The rapid changes of our climate from heat to cold, and heat again, induce, as might be expected, the afflicting and often dangerous lung complaints. Many of these, within our knowledge, have been so speedily cured by your preparation, as to afford, as it were, immunity from their attacks.

We are fully expecting the next arrival, and would advise the continuation of your monthly shipments in larger quantities than hitherto.

Yours, &c. J. G. CRAM & CO.

IMPORTANT MEDICAL NOTICE!

Dr. Carter removing the worst of Chronic Maladies!

Dr. W. H. CARTER, since his arrival in the city of Hartford, having cured and is now curing every case of Asthma and Sciatica, induces him to offer the reward of 500 Dollars to any person or persons who will produce a case of Sciatica or Asthma that he cannot cure, providing the disease has not resulted in Consumption.

The Doctor may be found at his office No. 13 South Main st., near the South Park. nov. 4.

CAMBRIDGE CATTLE MARKET.

At Market, 1798 Cattle, 900 Beaves, and 288 Stores, consisting of Working Oxen, Cows and Calves, two and three years old.

Prices—Market Beef, Extra \$6.50 per cwt.; 1st quality \$6.00; 2d do. \$5.50; 3d do. \$5.00; ordinary \$4.00.

Hides, \$5.25 per cwt.

Tallow, \$5.25.

Veal Cakes—\$3.50, 600.

Stores—Working Oxen, \$70, \$85, \$100.

Cows and Calves, \$20, \$25, \$35.

Yearlings, None.

Two Years Old, \$14, \$20, \$25.

Three Years Old, \$18, \$25, \$35.

Sheep and Lambs, \$7.50 at Market.

Pigs, Extra \$4.5, 7.

By Lot, \$1.50, 2.00, 3.00.

Swine, Retail \$6 1-2.

WM. GOODWIN.

Hadlyme, Oct. 21st, 1851.

EDUCATIONAL NOTICE.

The Board of the Conn. Baptist Education Society will meet at the Lecture Room of the South Baptist Church, in Hartford, on the evening of Tuesday the 11th inst., at 7 o'clock.

J. N. MURDOCK, Sec'y.

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Ashford Association, will hold its next meeting with Br. T. Dowling in Thompson, on Tuesday, Nov. 11th, at 10 o'clock, A. M.

Br. T. Wakefield is the appointed preacher, Br. P. Mathewson, alternate.

THOS. HOLMAN, Sec'y.

Stafford, Oct. 24th, 1851.

BOARD MEETING.

The Board of the Connecticut Baptist Convention will meet according to adjournment, in the Lecture room of the South Baptist Church, in Hartford, on the 24th Tuesday, (11th day) of Nov., 1851, at 2 o'clock, P. M.

E. CUSHMAN, Sec'y.

Deep River, Oct. 21st.

Receipts for the week ending Oct. 29, 1851.

Ransom Barnes to 35 v 14; James Arthur to 39 v 14; Harriet E. Morse to 1 v 12; L. Bates to 1 v 15; A. Phelps to 1 v 15; Mary Phelps to 1 v 15; B. Ellison to 37 v 15.

Receipts for the week ending, Nov. 5.

Levi Goodrich to 18 v 13; Daniel Moulton to 1 v 15; Jesse Dickinson to 16 v 15; J. B. Waterman to 1 v 15; Mrs. Catharine Olcott to 1 v 15; Amos G. Penner to 19 v 15.

MARRIED.

In this city, Nov. 4th, by Rev. Dr. Turnbull, Mr. Albert Pitkin and Miss Jane A. Hastings, all of this city.

In this city, on the 30th ult., by Rev. Dr. Clarke, Mr. Edward L. Dimock, of Danville, Wis., and Miss Emma C., daughter of Lucien B. Hanks, Esq., of this city.

In this city, Oct. 31st, by Rev. Mr. Baldwin, of the Asylum, Mr. Chas. G. Boardman of Rutland, Vt., and Miss Elinore F. Boardman, of New Haven.

In Ashford, Oct. 19th, by Rev. Amos Snell, Andrew Chapman and Hannah H. Doane, all of Ashford. (Maine papers please copy.)

In Norwalk, on the 27th ult., by Rev. Dr. Hall, Mr. John F. Bennett and Miss Helen G. Cur tis.

In New Haven, Oct. 29th, Edward Riley and Harriette Temple.

In Meriden, Oct. 15th, Alfred P. Curtis and Sarah M. Hitchcock.

DIED.

In this city, Nov. 3d, Maria, wife of Geo. B. Larkum, aged 38.

In this city, last inst., Edward Webster, son of Henry L. Miller, aged 1 year and 10 mos.

In New Haven, Oct. 28th, Damon H., youngest son of George and Phoebe Ann Beckwith, aged 5 years.

In Killingworth, Oct. 27th, Mr. Eliab Hall, aged 75.

In Westport, on the 23d ult., Lydia Bradley, aged 45.

In Rockville, Oct. 28th, Mr. Lewis Butler, aged 26.

In South Windsor, Oct. 26th, James Flint aged 51.

In North Lyme, Oct. 28th, Mr. Allen Griffin, aged 83.

In North Lyme, Oct. 14th, of typhus fever, Mr. Reynold Lord, aged 83.

In North Lyme, Oct. 27th, Mrs. Mary Beckwith, aged 93.

Bent left alone in the house where she resided with her son, the house was soon after discovered to be on fire. The nearest neighbors hastened thither and found her near the door, her clothes burnt all off, and the body burnt almost to a crisp. It is supposed to have arisen from the snapping of some chestnut wood while burning.

In North Lyme, Oct. 19th, Mr. Erastus Bramble, aged 52.

There was a difficulty that affected his brain thought to arise from injury in some way external. He lay in a state of insensibility for nearly three months, taking notice of no one, expressing no want, and apparently free from all pain. Though previously of the strongest constitution, during all this time he appeared torpid and paralytic.

W. W. M.

In New York, Oct. 30th, Mrs. Sarah A. Stone, wife of Rev. J. R. Stone, aged 34.

The subject of this notice will be remembered by many of our readers, though her residence in this city with her husband was brief. She was born in Providence, R. I., and there, too, became a child of God, as she gave ample reason to believe, during an interesting and extensive revival of religion, in the winter of 1835, under the ministrations of Rev. John Blain, who was at that time pastor of the Pine St. Baptist Church, in her native place. Delicate in health, even then her public profession of religion was deferred, by advice of her parents, till the following May, when with many others, she was "buried with Christ in baptism," by the man of God, whose memory she ever cherished as that of her father in the Gospel.

From that day to her death, her most intimate friends cherished the fullest confidence in her piety, and especially as they saw her suffer so meekly, so patiently, for a long, long year, as consumption was doing its work, with cough and hemorrhage, emaciation and debility, languishing and utter prostration. To give up her children and husband was hard indeed; yet, exceedingly difficult. But grace triumphed, and God's strength was made perfect in her weakness. To-day, when she died, she died, she commended herself and all her dear ones to the Almighty Saviour, and then seemed calm and cheerful as one who "gathers up the drapery of his couch about him and lies down to pleasant dreams." The rest of her time was divided between reading, meditation, and prayer, with pleasant converse, and suffering from difficult respiration, sleeping and dying. Her final departure was gentle, so peaceful, that it was easy to believe that angels were her attendants, and "the everlasting arms" her support! Without a struggle or a groan she passed away to her Saviour, and to rejoin her mother, and sister, and brother.

"Never, never more to part again!"

She was an affectionate wife, a devoted mother, a kind sister, a dutiful daughter, a sympathizing friend, and "an heir of glory," because a disciple of Christ, a child of God.

"O for the death of those Who slumber in the Lord; O like theirs my last repose; Like theirs my last reward!"

Her funeral was solemnized last Friday afternoon in the Berean Baptist Church, of which her husband is the pastor, when Messrs. Lathrop, Sommers, Magoon, Hodge, and Dowling, took part in the services.

In North Lyme, Oct. 29th, Milton F., only son of Frederick and Lucy C. Fosdick, aged 2 yrs. and 10 months.

Dear Milton! thou art dead and gone, And left thy tender parents here to mourn! No more on earth shall we behold thy smiling face;

In heaven we trust thy soul has found a place, Engaged in songs of pure, redeeming love, Led by the angel host in bliss above!

Dear child, we would not wish thee back again, Amid such suffering, toil, and pain.

No, we would be resigned, let hope control, And check each murmur of the soul; Prepare to Lord, to meet in heaven above, Where all is peace, joy, praise, and love.

WANTED.—An intelligent, active boy, about 15 years of age, who minds his mother and is willing to make himself useful to his employer, is desired by an apprentice to the printing business at this office. Application should be made without delay.

Oct. 31—35

MUSIC.

W. M. C. WRIGHT, Professor of Music, from Utica, N. Y., having become a resident of Hartford, respectfully tenders his services to the inhabitants of this city as a teacher of the Piano Forte, and Vocal Cultivation—in both of which departments he hopes to give entire satisfaction, especially to such as desire thorough instruction, and who aim at a style of performance accurate, brilliant, and expressive.

Having devoted many years to the study and teaching of Vocal Cultivation, as well as the art of playing the Piano Forte, he flatters himself from past experience, that he may be successful not only in assisting many to remove those obstacles which had habits, among ideas, more frequently than nature, place in the way of the vocal improvement, but also to direct his pupils generally in the only true, safe, and natural manner of developing the beauty and strength of the voice.

Persons desiring to learn anything farther relative to terms or mode of instruction, will be gladly rendered the desired information by calling at 215 Main street.

WM. C. WRIGHT.

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